



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

THE
KING'S DAUGHTERS
OR
WORDS ON WORK
TO
EDUCATED WOMEN

Annie Harwood



600107837W

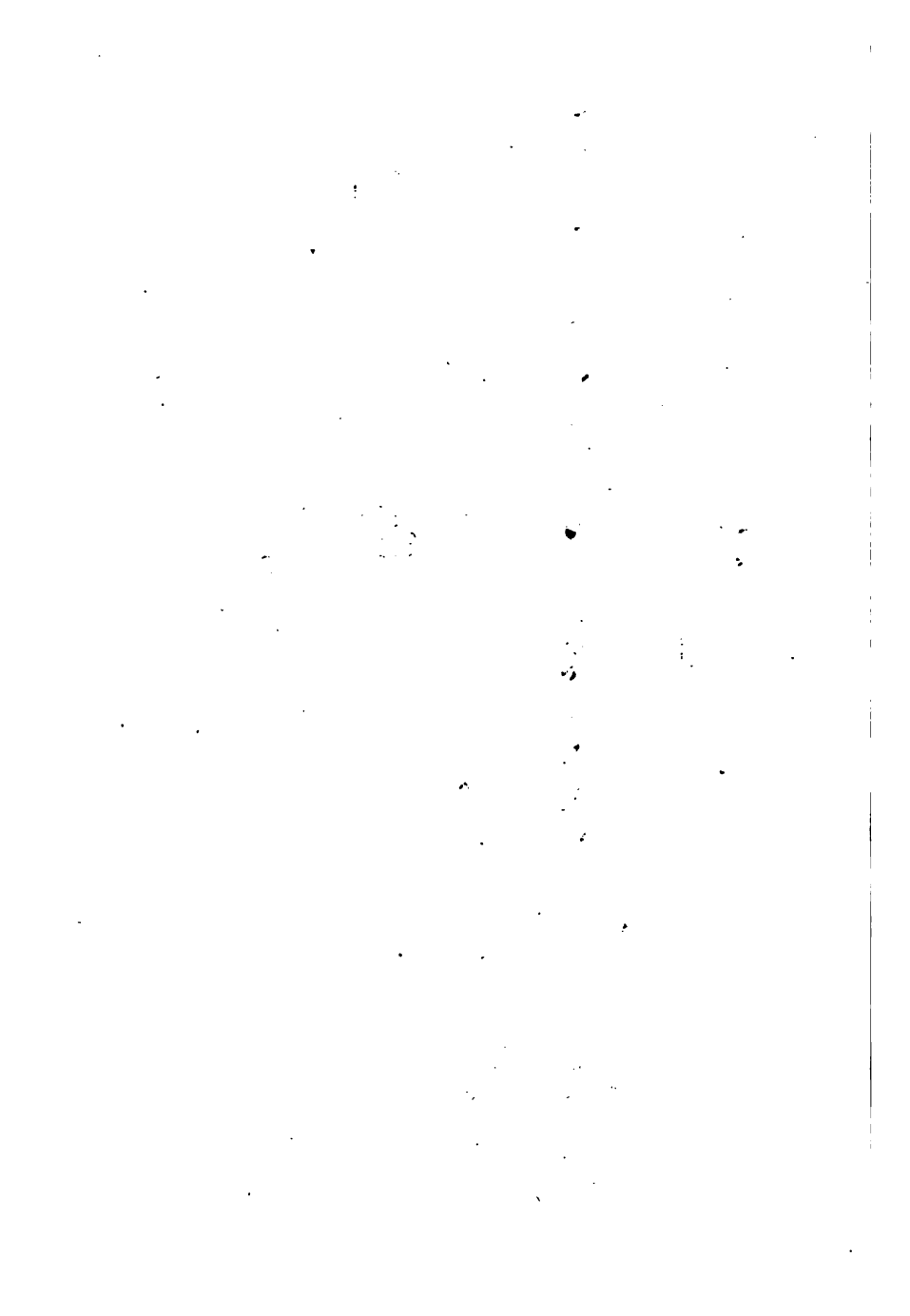




THE KING'S DAUGHTERS:

OR,

Words on Work to Educated Women.



THE
KING'S DAUGHTERS:

OR,

Words on Work to Educated Women.



BY

ANNIE HARWOOD.



LONDON: HODDER AND STOUGHTON,
27, PATERNOSTER ROW.

MDCCCLXIX.

110. k 316.

THE
KING'S DAUGHTERS:

OR,

Words on Work to Educated Women.



BY

ANNIE HARWOOD.



LONDON: HODDER AND STOUGHTON,
27, PATERNOSTER ROW.

MDCCCLXIX.

110. k 316.

LONDON :
BENJAMIN PARDON AND SON, PRINTERS,
PATERNOSTER ROW.

"King's daughters are among thy honourable women."

"The King's daughter is all glorious within : her clothing is of wrought gold."

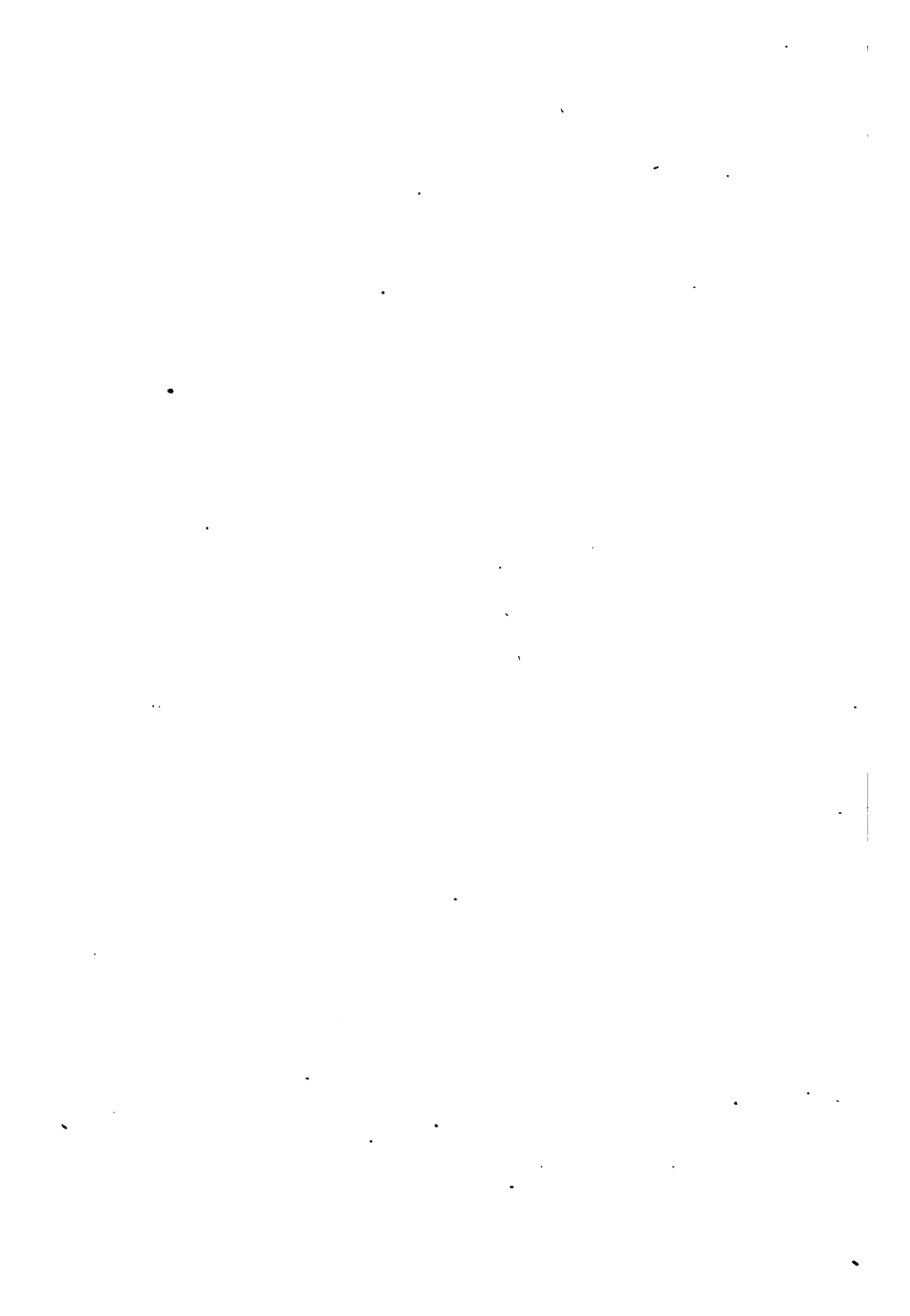
"She shall be brought unto the King in raiment of needle-work : the virgins her companions that follow her shall be brought unto thee."

PSALM XLV.

"Hear me !

You are endowed with faculties which bear
Annexed to them, as 'twere a dispensation
To summon meaner spirits."

PARACELSUS.





Introduction.

— 88 —

THE object of my book is to show the relation and proportion which exist, or should exist, between education and work. I write for Christian women, for those at least who wish that their life should have a purpose, and should be a power; for those who, as the daughters of the Great King, have a royal right to all that is lovely, and good, and true, in the kingdom of earth and of heaven.

I wish to speak of the effect of mental cultivation upon truly feminine work; of the advantage of concentration of all the powers of the

individual life ; of the respect due to individuality in all our co-operative systems ; of the breadth and fruitfulness of the field which may be thus worked by women's hands.

If in referring to the more direct and recognised branches of Christian effort, I speak chiefly of work as done in Congregational Churches, I ask that this may not be taken as the expression of either exclusiveness or prejudice. Christian philanthropy is, I gladly remember, far wider than Nonconformity, and often protests by its living power against our half-involuntary theoretic narrowness. In whatever channel it flows, "love is of God, and he who loveth is born of God and knoweth God." But we are constantly learning how worthless are unproved theories of working, and I am most anxious to say nothing which I do not know to be practical, practicable, and true in its degree. What I have learned has been learned chiefly in the school of Congregationalism, and of it, therefore, I may mainly

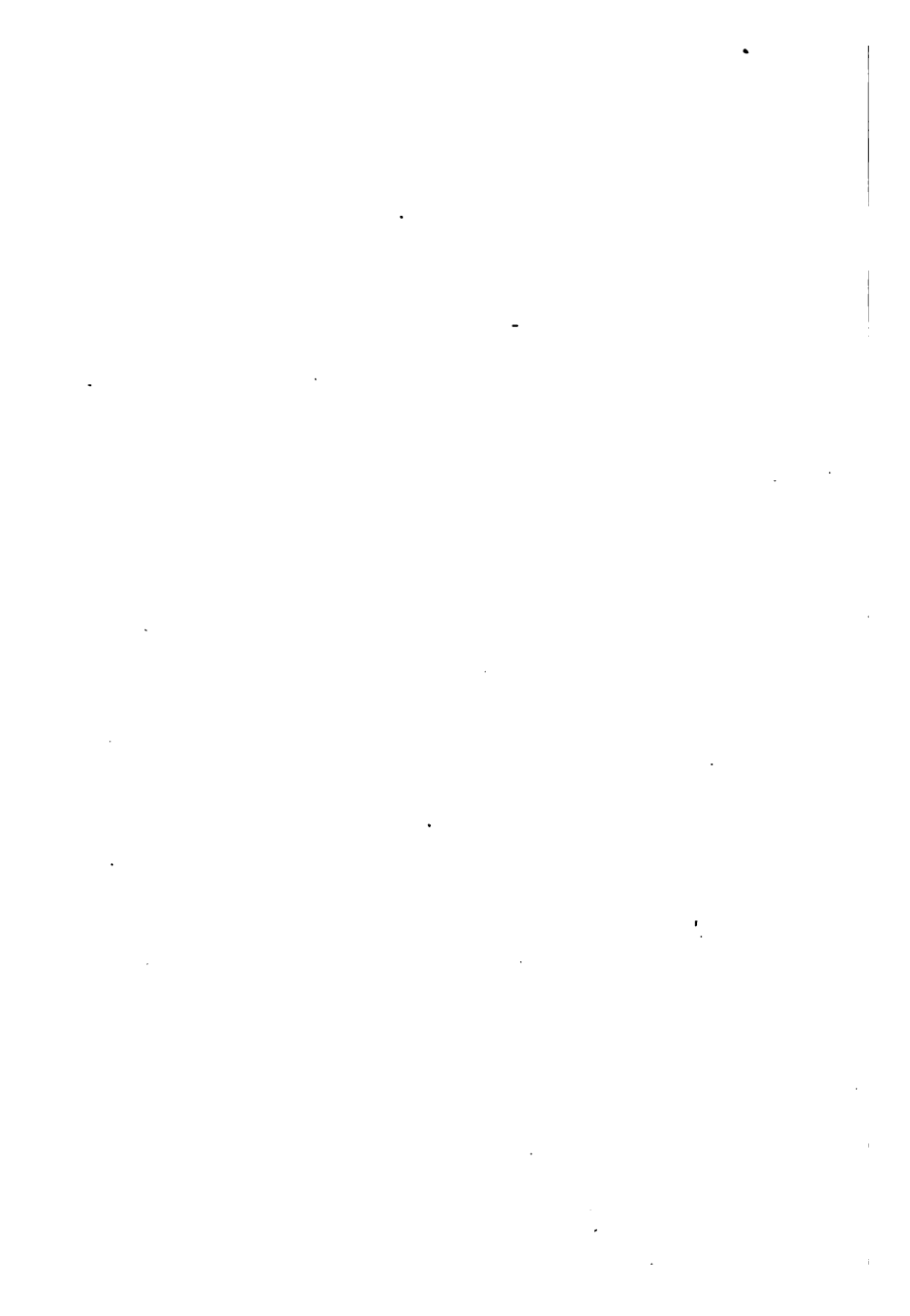
· speak, but never with any implied disrespect for, or distrust of other work and other workers ; nor, I think, are the suggestions I wish to make at all of a sectarian or uncatholic character. There is one reason beside a closer acquaintance, which influences me in the same direction. It seems to me that Congregationalism offers a freer field than more highly organized systems, for individuality in the Christian life ; and the conclusion to which I should like emphatically to point is this, that we can only realise the full benefits of combination in Christian societies, as we learn to recognise each other's individuality, to respect our own, and to believe that both are of God.



Contents.



	PAGE
HIGH EDUCATION FOR WOMEN	13
EDUCATION AND THE HOME LIFE	25
EDUCATION AND THE WORK OF WOMEN IN THE CHURCHES.	37
ON THE HARMONY AND FULL DEVELOPMENT OF THE INDIVIDUAL LIFE	71
ON SISTERHOODS AS CONTRASTED WITH INDIVIDUAL CHRISTIAN EFFORT	91
L'ENVOI	99





CHAPTER I.

High Education for Women.

IS IT POSSIBLE? IS IT DESIRABLE? AND ON WHAT GROUNDS?



THE question, "Should women be educated at all?" is one to which we look back now through a haze of later social problems; but to what extent and on what principle they should be educated is one of the questions of our own day, which seems yet very far from a clear and unanimous determination.

It has been mooted this year before one of the most learned societies of the world, by a woman who is not afraid to break a lance in open dis-

putation with the keenest intellects of the age.* To me it does not seem that in such a field will the battle be fairly fought and won. Such engagements are a sort of "sham fight," more like the old tournaments in which "perfume and flowers fell in showers," than like the serious shock of arms. Not by such challenges, but by the slow, stern struggling of the pioneer with the difficulties of the untrodden way, will the march of progress be really prepared.

The fact, however, that the reading of such a paper before such a Society was possible, proves that the subject of a high and thorough education for women, is one commanding general attention; and, indeed, there is scarcely a periodical in which some special scheme of woman's education is not advocated, scarcely a drawing-room circle in which it is not discussed.

To this redundancy of partial theories it is

* See Miss Becker's Paper read before the British Association at Norwich, 1868. Economic Section.

not my wish or aim to add one; but it does seem to me possible and, for the purpose I have before me, needful, to lay down one broad, general principle, which may be a test of the true and a solvent of the false, in practical schemes of woman's education and work.

The great principle which I think may be safely laid down is this:—that every creature God has made is, without exception, bound by the very fact of creation, to the utmost development which circumstances render possible, of every power given. If this be true, there can be no arbitrary standard up to which, be they deficient or not, women must be expected to come, at which, be they gifted or not, they must stop. The true measure of every woman's education must be the capacities God has given her, regulated in their development by circumstances and opportunities no less of His appointing. Her aim must be, to be to the utmost that which God has made her to be;

no more, for she cannot ; no less, for she dare not.

Now it seems to me, that this principle, once fully recognised, sweeps away clouds of dust and obscurity from the subject of woman's education. It should also be no less effectual to banish those phantoms of dread,—wise, unwomanly women—which have flung wild, white arms about in the half-darkness. It, at the same time, ruthlessly does away with all schemes of uniformity beyond a certain point, in the education of women as of men, and repeats in a practical form that lesson, so familiar to the poets, so slow to be learned by theorising philosophers of education, that—

• “Not two roseate cups with dew are crowned alike.”

It is idle to set up an ideal standard, domestic or literary, and say, “This only is true womanhood ;” just as it would be idle to cherish an idyl of the Round Table, and say, “I recognise no manliness but this.” God has an individual

ideal, an individual purpose and plan for every man and woman. Every circumstance of parentage and education, every influence of life and association, tends, if rightly used, to develop this ; and it is only in asking each of us humbly, earnestly, and in simple faith, that there is for each a distinct answer, " Lord, what wilt Thou have *me* to do ? " that we can any of us find the key to our life's problem, the clue to our life's work.

There is, indeed, a commonly accepted, mediocre standard of girlhood and womanhood, to which it is temptingly easy to conform ; and the women are, I suppose, comparatively few who, dissatisfied with this, have distinctly asked themselves what is the individual purpose of their life, what special capabilities are theirs to use and to develop. Circumstances to a great extent, I know, unasked, write answers for us on the blank pages of our history ; but these are not always the right and full answers ; they

need, at any rate, to be carefully scanned by a stronger light ; and we shall never live to much purpose, or with much power, if we give to circumstances such a control over our history, as not to be checked and governed by our conscious will. How many an indolent woman, living in self-indulgent ease and luxury ; how many a brilliant woman shining only in the circle of fashion ; how many a domestic woman absorbed entirely in the cares of cookery, clothes and children ; how many a philanthropic woman disregarding home for districts and charitable commissions ; how many a learned woman isolating herself in her proud, intellectual pretensions ; how many a refined woman shrinking from the faintest contact with vulgarity, would start, could each one day behold, as in a mirror, side by side with her own actual image, the reflection of God's ideal for her individual life !

Can we suppose for one moment that any of these are fulfilling the true, grand

purpose of their lives? Can we suppose, on the other hand, that He who created them all with tastes and tendencies so widely varying, would have but one standard, but one type for all, even if that standard were the virtuous woman of Solomon? We have not so read God's working in the life of the lower creatures, which we can more closely analyse. There we see infinite variety of form and gift, of habit and instinct, and a corresponding variety, not more limited, of purpose, function, and fitness. The dead level of mediocre uniformity, with its contingent of uniform mediocrity, is not found in God's works, nor is it rightly derivable from His word as the rule for the life of man or woman; and the sooner the idea is banished from theories of education and of society, the better for the workers and the world.

I do not wish to enter into any discussion here of the various schemes by which it has been of late proposed to give to woman the

opportunity of fully developing whatever of power or genius may be within her. I think the point on which opinion is still most sharply divided, is not, what is possible for women? or of what are they capable? but, what is desirable for them? what will enhance, and what impair their womanliness? Let us once be fully satisfied that it is safe for a woman to be, in any department of art, science, or labour, all that she can be, and the question whether her latent powers will be best developed by open competition with men, in all the walks of life and learning, or by special institutions better adapted to her idiosyncrasy, will be a secondary one, to be resolved like all similar problems, by common sense or practical experiment.

I do not believe for one moment, that there is any prevalent doubt as to the capacity of a large number of women to receive a high education, and their readiness for it. The very alarm so commonly entertained, at the idea of its being

placed within their reach, gives full proof of this. If men were sure that women are radically incapable of high attainments in literature and learning, their common sense would say,—“Let them try the experiment of a high education; they will soon weary of it, and be glad to return to their proper sphere.” But so far from this, the cry is: “Place a high education within woman's reach, and she will care for nothing else; she will neglect home, duty, everything for it; she will look down upon husband and brother; she will become an ogress and an Amazon, and the spell will be for ever broken of the name of mother, sister, wife.”

The exaggerated fear of consequences is always a barrier in the way of progress; the cry of the alarmist is ever the sign of the weakness of his cause. But in this case, the fear of the *unproven* seems to me to do grave injustice to the *proven* elements of woman's character. I do not say that there are no

unwomanly women, as there certainly are unmanly men; but I do say that the deepest, most irrepressible, most unquenchable instinct of a woman's nature is domestic affection; the consciousness that her life is for others, the life-long sweet sense of serving, so beautifully described by Goethe in his "Hermann und Dorothea." And a true education, however deep, and wide, and high, does not, of itself, tend to unwomanise a woman, or to destroy one of her gentle instincts; on the contrary, as a matter of fact, the sensitiveness to all that is lovely in the relations of home, is generally in proportion to the refinement and culture of the life. That there are exceptions to this rule, I do not of course pretend to deny; and we shall presently see how these retard the cause of general advancement.

I think, then, that in divinely implanted instincts, we have a guarantee for the safety of true womanhood in any sphere for which a

woman may be by endowment qualified, even if the sphere be one from which she has by long usage been excluded. In rapid emancipation, however, from traditional trammels, there is always danger of reaction, and I would say to all my sisters seeking new mental and social enfranchisement: The one thing we need simply and steadily to keep in view is this, that God made us women, not "other men" (had He wanted more men He could have made them); not mental facsimiles of men, not copyists, not rivals, but companions, fellow-workers, helpers. We can never get beyond this; to aim at something else will be to be less; to assert our own independence will be to lose that which will develop the noblest features of our character; to be this, to the fullest extent of our power, will be to realise God's ideal for our life. And who will dare to say that a woman, be she ever so highly endowed, developing herself thus and only

thus, raising the reality of her life day by day, to a beauty and power corresponding with the ideal in her soul, is doing wrong to her sex, is making herself more or less than a woman? No; it is only when we stretch forth eager hands to snatch holy fire, which God has not given us vessels to hold, that we have to shrink back scorched and ashamed.

My conclusion, then, on this part of my subject is, that the present demand for a higher, wider, and more thorough education for all women capable of it, is founded on a true and just principle of natural development, and that, in spite of prejudice and all other obstacles, it will have to make itself heard throughout the land, as the demand for primary education has already done. I shall try next to show what is the legitimate and actual influence of such an education on the life of society, of the home, and of the Church.



CHAPTER II.

Education and the Home Life.

— 88 —

MANY practical questions suggest themselves along the line of my subject, of which I am not unmindful, though I do not attempt to answer them. The fitness of women, however educated, for the practice of the learned professions, is a point on which thoughtful and unprejudiced men of experience are far better qualified to speak with authority than women with only "speculation in their eye." The "young and learned doctor in the court," the "wise young judge," the "Daniel come to judgment," is, in the garb of Shake-

speare, as winning as she is wise, as lovely as learned ; but it may be doubted whether in every-day matter-of-fact, the laurels would be as readily won from any of the Inns of Court, by a living Portia.

We may not, I think, trust too entirely to our intuitive ideas of fitness in these matters, since it is difficult, if not impossible, to tell how far such judgments may be influenced by educational prejudices, which would be unfelt by another generation. There are, however, substantial reasons which may be fairly weighed by hands sufficiently steady to hold an even balance ; and the result will decide the question as far as the majority of women are concerned. Even against such a decision, accepted by the common sense of the community, there may still be the protest of individual cases of special fitness, not to be repressed by ordinary rules.

I am disposed to say of duty—the truth of life to every one of us—as has been said of truth

at large, that "its perfect, clear, perception is within ourselves," that,

"There is an inmost centre in us all,
Where it abides in fulness ;"

and that in strong natures, however by custom and prescription it may be "hemmed in wall upon wall," the "imprisoned splendour" will escape. Therefore, while I do not myself believe Physic and Divinity, professions naturally open to woman-kind, there are women physicians and women preachers who, had they been anything else, would, in my view, have been untrue to their peculiar vocation.

I am anxious, however, in this chapter to speak rather of the-influence of a high education upon the ordinary and recognised sphere of woman, than upon the exceptional and debateable. -Does such an education fit or unfit her for that which, by most general consent, is considered her peculiar sphere? Are the common duties of life dwarfed into insignificance to the

eye of a mind accustomed to look above and beyond them? Is a woman a worse house-keeper, mistress, mother, sister, for possessing a mind so thoroughly and finely cultivated, that she can enter into the literary and artistic no less than the religious pursuits of an educated man?

I believe that fifteen out of every twenty men answering honestly, would say, "She is." And if the reply is founded on experience, I can only say women scarcely deserve to be heard in their claims for a higher and deeper education, till they have lived down such a reproach. Few have been more guilty of putting hindrances in the way of a general advance in woman's education, than those exceptionally endowed women, who have forgotten in the exercise of their peculiar gifts, that "to the truly great, nothing is little." So long as there remains reason for saying that, as a matter of fact, women of superior mental ability and culture are less able adminis-

trators of home, than those of lower intellectual calibre, the temple of woman's education will always have to be built with a sword in one hand and a trowel in the other. And deservedly so. I complain of no injustice, no unfairness, in such a condition of things; I simply say that upon every educated woman rests the onus of clearing the way for her kind, by proving that sound and liberal culture gives a nobler impulse, a greater force, a higher power of adaptation to the whole life and nature.

“A very wise woman is a very foolish thing,” said old William Cavendish, “the loyal Duke of Newcastle;” and he probably spoke an experience dearly bought, if it be true that his learned duchess, who sleeps beside him in Westminster Abbey, “was surrounded, night and day, with young ladies who were to wake up at a moment's notice, to take down her grace's conceptions; and that in this way she became the authoress of thirteen folios, written each without correction,

lest her coming fancies should be disturbed by them."*

It is for the "wise women" of our day to show that they can be as *witty* (in the old, practical acceptation of the word) as they are wise, and that their light can shine, not only doubtfully on distant generations through dusty folios, but directly in the innermost circle of home. The modes in which the influence of a high-souled woman may tell upon the whole training of her household, are neither few nor far to seek. All who have any experience in school-keeping can judge at once, from the manner in which the very rudiments of language have been learned and from the whole tone of the child's mind, with regard to its lessons, whether the mother is an intelligent woman, able to superintend the education of her children, or not. In saying this, I do not wish at all to depreciate the position and work of the home governess; I wish all gover-

* Stanley's "Memorials of Westminster Abbey."

nesses esteemed their work as highly as I do, and felt it as true and honourable a vocation. But while a thorough and broad education is so scantily diffused—scarcely deserves indeed to be called *diffused* at all—good governesses must always be hard to find, and will only be found by those who know how to seek for and to test them. So long as teaching is taken up as a means merely of making a livelihood, by persons unfit for anything else, the pious frauds of the school-room, unconsciously practised by ignorant teachers on credulous mothers and unsuspecting children, will have neither limit nor end.

Nor does the need for the mother's wise superintendence cease when the girls exchange the home schoolroom, for the boarding or finishing school. That a very large proportion of these schools could pass only in an examination how to do nothing well, is a fact made notorious by recent inspections; and there would certainly be a terrible holocaust of antiquated and utterly

erroneous school manuals, if the knowledge of the children were tested at home, by any of the more modern and approved theories of history or science. The unthrifty economy which sows from one generation to another the seeds of exploded error, rather than go to the expense of buying new seed for new soil, only expresses the indifference of ill-informed mothers, to the correct storing of their childrens' minds.

I venture to speak strongly on this point, because I am most anxious to show that a minimum of education in the mother is not the best security for a well-managed home, and that the commonly supposed antagonism between high education and a sensible, practically useful home-life is a fiction fraught with grave consequences.

Probably every unprejudiced person can recall, from actual observation, the picture of at least one English home, in which the wheels of household management never creak or drag heavily, and which is presided over by a mother to whom

her children look up as the impersonation, not only of tenderest love, but of truest wisdom; who is to them not only a higher conscience, but a loftier mind. There may not be many such, but there are some, and I challenge any one to place side by side with this, the picture of a home, minus the intellectual culture of the mother, as full of present charm and future promise.

To me, then, education seems not a ladder by which we may climb on to the roof of our house and survey the stars, but a lever, which, raising us, raises our sphere with us, and gives us that power, blessed above all others, to raise those with whom we come in contact.

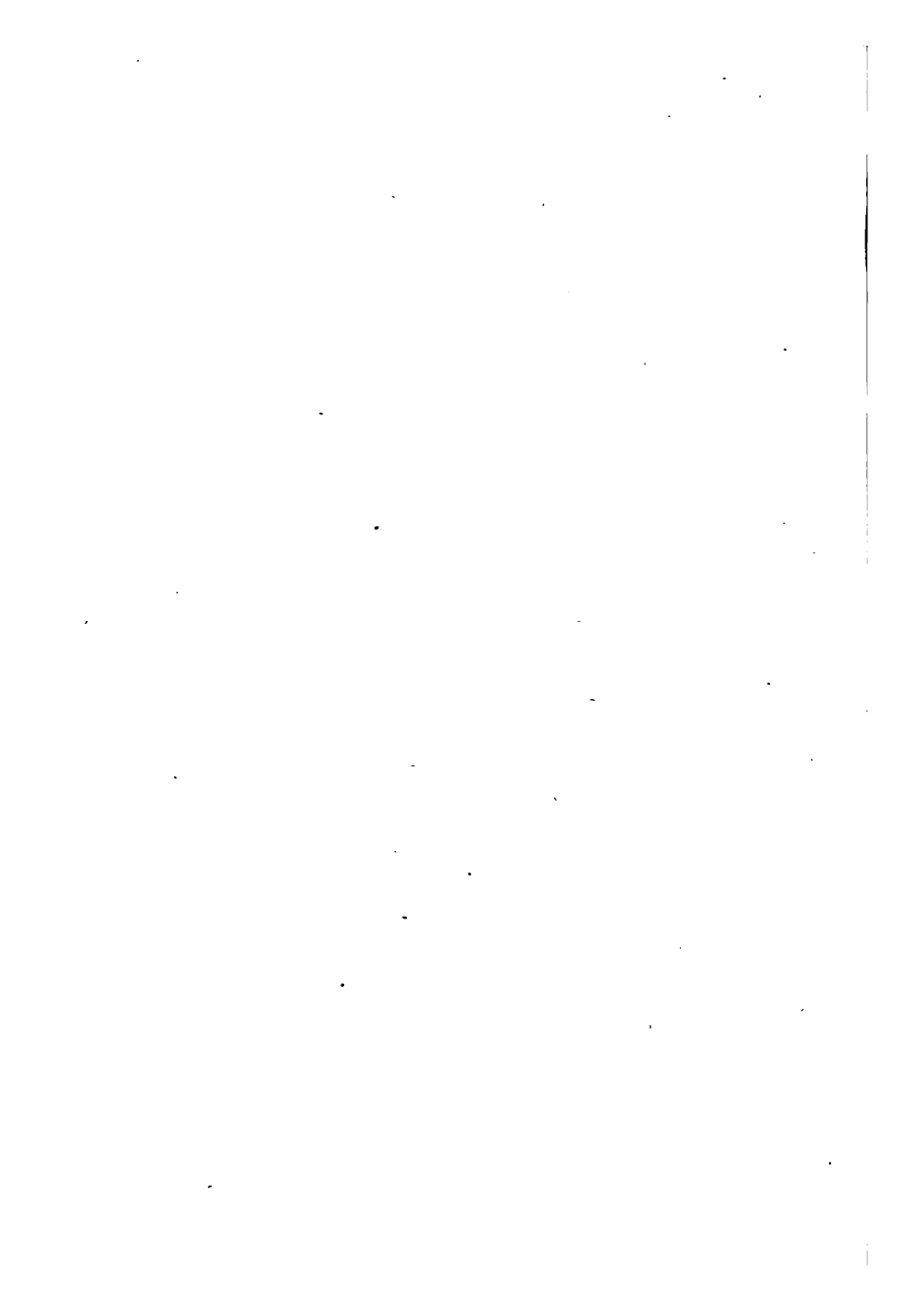
Many, I know, will be ready here to point to the neglected homes, the slovenly servants, the unkempt children, of some literary ladies. I might very fairly place in a parallel line with these, the homes neglected through the mere empty-headedness of mothers and daughters, which drives them constantly abroad, in restless

quest of excitement. As a matter of fact, are not the families thus neglected, at least as many as the others? Is not the cause more inexcusable, the consequence more sad? In the one case, even in the dusty rooms and over the badly cooked dinners, the children may possibly breathe an atmosphere in which there is something stimulating, elevating, unworldly; but in the other, finery and frivolity must needs seem to them, from their very babyhood, the total good of life. I have no wish, however, to defend the cause of these un-domestic literary women; I rather take them as instances of the evils resulting from a loss of balance in the life, as arguments, therefore, no less powerful than the brainless women, for the paramount necessity of an even cultivation of the whole nature.

One of our great practical mistakes is to regard superior education rather as an elegant accessory, than as an actual power for daily use. To me it seems that the principle of

thoroughness impressed on every school lesson will be transfused into the life, and the educated woman who, as a life-habit, does the best work in the best way, will not be satisfied with any lower standard for the commonest domestic duty.

I would say, let us all be utilitarian in the largest, fullest sense possible; let us be fully persuaded that for every power we possess, there is a purpose and a practical use. Thus regarded, acquaintance with various languages, skill in the fine arts, all those things which are usually called accomplishments, will be not so many tinselled wings fastened on to our shoulders, still less so much subtracted from our actual time and opportunities for usefulness. They may all be brought as we shall find into constant requisition, into daily use, if we only regard them as powers to be employed, not merely as ornaments to be admired.





CHAPTER III.

Education and the Work of Women in the Churches.

—883—

IN speaking of the actual and possible work of women in Christian societies, I shall look at the subject mainly under the aspect practically most familiar to me—that which it presents in Congregational Churches. Let me again say here what I have already said in the Introduction, that I do this in no exclusive spirit, nor because I wish to claim priority in merit or usefulness for these bodies. But thus restricting myself, I shall speak only of that

which I have known, and seen, and proved, and can pledge myself to no wilful misrepresentation ; while if I tried to make my practical observations more general, I might be guilty of that inadvertent misrepresentation, from which Congregationalists often themselves suffer.

All the facts in the religious history of a community are interesting, and it is a fact in the history of Congregationalism that it has always found one great element of its strength in the attachment of a large body of devout women. Looking at theories merely, we might scarcely have expected to find it so. The natural tendency of woman's mind to reverence for the constituted, the beautiful, and the ancient ; the indifference generally attributed to her to those great principles of logic and liberty which make many men Dissenters, might have rendered the supposition at least plausible, that her spiritual home would be the Established Church. But whatever the cause, the fact is certain, that in

almost every Congregational Church throughout the country there is a majority of female members; and this, it must be remembered, as a matter of distinct confession and profession, not by mere birth and education. Among the actual workers in each Church, the proportion of women to men is probably vastly larger still. I do not build up on such data any theory of the greater natural religiousness of woman, or of her greater aptitude and devotedness to the Master's service; I only bring into recognition the broad fact, and in view of it ask, What is the influence of this large body of Christian women on the character and activity of the Churches?

I regard every one of them as distinctly pledged to do some work for Christ. I leave unnoticed and unnumbered those—few indeed, we must fain hope—to whom this pledge is but a fiction, with no answering reality; who having voluntarily professed themselves the followers of a Master who was Himself the

lowliest and most unwearied of ministering servants, think it enough to lend Him the service of their names. But in the numerous ranks of the true workers, there must be a vast variety of capacity and of gifts. What is the corresponding diversity of service? In what way does the work done by the educated few differ from that of the uneducated many? How does it affect the whole, as the "little leaven leaveneth the whole lump?" Is there the wise gradation of kinds and degrees of work, the progressive adaptation of means to ends, which would befit the household of the Great Master?

The answers to these questions, given as fairly as possible, will, I think, bring out very forcibly how little a superior education is recognised by its possessors as a special trust and power for Christian work. They will also show how great a desideratum in all religious societies would be supplied, if the measure of individual power—

mental, social, spiritual—were received as the sole measure of individual duty and responsibility.

Starting from the broad principles of liberty as to doctrine and practice, which form the unwritten Magna Charta of Nonconformity, we might expect that the diversity of creed would not be greater than that of religious operation among the Churches. We might look for modes of Christian usefulness as various as must be the necessities of different neighbourhoods, and the capacities of the workers. It is to me a cause for regret, that this is not actually the case ; and that while our Congregational Churches still cherish in their innermost heart, that germ of absolute religious freedom, which contains such an infinite power of expansiveness, they cause it to bear so little fruit. In too many instances, they allow themselves to be in bondage like any degenerate Jews, to the

traditions of the elders, and would be but too well satisfied, could they see the Churches of the present day more and more closely conformed to their vague, floating ideal of the Church of our Puritan forefathers. Of course, there is always a large party with more progressive views, and I shall try presently to show how important a part must devolve upon educated women in the onward movement of our active religious life.

Sunday schools are, I suppose, the most widely diffused of all the religious agencies of the Churches. There is, probably, scarcely a religious community in the land which does not, in some way, gather around it children for religious instruction; and in this work, as a part of their natural vocation, women take by far the larger share. I believe it is a matter scarcely open to question that they are, as a rule, the best teachers; and this, not by virtue merely of greater gentleness and patience,

but because they possess a sort of intuition of the requirements and capacities of children, and a power of ready adaptation not commonly found in the less flexible masculine mind. This faculty is the best possible substitute for other qualifications, in the alas! only too frequent lack of even a moderately good ordinary or Biblical education.

The actual influence of Sunday schools, and the requirements for their efficient working, have, perhaps, been more widely and rapidly modified than any other branch of Christian work, by the educational advances of the last few years. These institutions are now no longer, and ought no longer to be, schools for reading and writing. The species is rare, though not extinct, in which spelling-books and copy-books still appear on Sunday afternoons. We are glad to remember that, when few appliances for elementary education were within the reach of the poor, Sunday schools were in the van

of progress ; but now the cry, " Educate ! Educate ! " has been taken up by the whole nation ; and the religious teacher of the young who was content at first to take the lowest place may fairly obey the honourable call, " Friend, go up higher. " This is indeed a voice thrilling all the air around us, and it will be well for all Sunday-school teachers to give earnest heed to it. It is a matter of the utmost importance that they should keep in advance of their scholars ; but the race is a hard one, when men and women of few early advantages have to compete with boys and girls fresh from the stimulating ranks of National and British schools. Misplaced *h*'s and murdered parts of speech mar the effect of many an earnest appeal. I have seen the smile excited by such causes go round a class of elder girls, and I felt the mischief went much further than the smile. There is one remedy, and I believe only one, for this ever-

increasing difficulty, and it is to be found in the influence which, as I shall presently point out, an educated lady may and can easily exercise over the whole school.

Infant-class work is a comparatively new and very important branch of Sunday-school influence, and it is a work done immeasurably better by women than by men. The faculty for this kind of teaching is a special and sometimes, I believe, almost an isolated gift. It is a matter of genius rather than of education—*nascitur non fit*,—and may be discovered in those who are very seriously deficient in the qualifications for taking an ordinary class. There is scarcely a more interesting sight than one of these classes of from fifty to a hundred infants, in a gallery room of their own, held in charmed attention by the magic wand of one of these God-gifted gatherers of the little ones.

Another important branch of Sunday-school work, to which special attention has been directed

of late years, is the formation of senior Bible classes. It is most difficult, but most desirable, to retain boys and girls beyond seventeen or eighteen years of age, under direct religious instruction. In the ordinary Sunday-school classes it cannot be done; but they are generally not unwilling to attend classes formed specially for themselves, conducted to a great extent apart from the school, not subject to many of its regulations, and yet so far connected, that in the lectures and entertainments now so commonly provided in the week for Sunday schools, the Bible classes may have a share. These classes are not, however, self-supporting. More than any others, they depend on the strong personal influence and attraction of the teacher. The gifts indispensable for the happy management of a Bible class are as special, and far more wide and varied, than those demanded for the infant class. I am not sure that in this department ladies are, as a rule, so successful as gentlemen, partly, per-

haps, because many eminently good and zealous women are lacking in that mental power and sheer force of character, which are essential to to any marked success in Bible-class work. It is a sphere, however, which educated women, free (as few men can be) to give to it the concentration of thought, heart, and leisure, are, I think, especially called to fill. If, in clearness, thoughtfulness, and force, their teaching may be usually inferior to that of gentlemen engaged in the same work, they have a facility of access to the hearts and homes of those they teach, which, rightly used, is a vast accessory power for moulding the life.

In many churches which are large enough and strong enough to sustain it, there is a branch school, to which those elder scholars who show an aptitude or inclination for teaching, may be drafted off as teachers to a class of children generally poorer and more uneducated than those attending the main school. This seems to me a

much more safe and healthy plan than that of making them teachers in the same school in which they have been brought up. In the branch school, they can take their position at once without a struggle and without self-assertion ; while if they rise from scholars to teachers in the main school, they hold for a long time a dubious position, equally obnoxious to themselves, their scholars, and fellow-teachers.

Comparing the Sunday schools of Congregational Churches with those of the Established Church—if comparisons be not in this, as in most cases odious—I should say that, in almost military discipline and order, the latter have very commonly the advantage ; but discipline is sometimes purchased at a cost which makes the gain doubtful. The National-school master or mistress is often at the head of the Sunday school, and when this is so, there is naturally a greater facility in enforcing order. The teachers in these schools are also, in many cases, chiefly the trained moni-

tors and monitresses of the week. These teach, perhaps, better and more systematically than many young volunteers, but there is apt to be a perfunctoriness in the manner of the Sunday work thus done, which greatly detracts from its moral value and influence. Where the teachers in the Church school, as in the Congregational, are simply amateurs, I do not know that there is any marked difference in the working of the two systems, unless the clergyman take an active practical part in the management, when the *prestige* of his name and presence may give to the school a greater appearance of reverence and order, than is commonly found in Dissenting schools, not so presided over.

If we pass from this general glance at the system of Sunday-school operations, to a closer scrutiny of the work, it is at once obvious that a very large proportion of the workers belong to the humbler walks of life, to that which is commonly called "the lower middle class."

But in almost every school or congregation there are one or more lady teachers, whom education, refinement, and position place on a different social platform from the rest. Now it is certainly fair to ask : In what way does the work they do differ from that of their less favoured, less endowed sisters? Is it more thorough, more regular, more reliable? or are they held to be excused from these minor virtues on the ground of the honour conferred by their name and services on the good cause? I wish to write the answer with no unfriendly or hyper-critical pen, but, as far as my own experience goes, I must reluctantly admit that, as a rule, the ladies *par excellence* of the congregation are not the unexceptionable teachers, the indefatigable visitors, the ever-ready helpers, on whom ministers, superintendents, and secretaries may always rely. In all these respects the prize of faithfulness and unwearyingness is not theirs, but the meed of that largest, humblest, and noblest class of female labourers, whose work

I cannot thus passingly mention without a tribute of heartiest sympathy and admiration.

There are women, found by thousands in London and in all large cities, who seem to reverse the sacred parable, and having received one talent make it yield ten. Day by day they have not only to pray, but to toil, for their daily bread; and "faded hands," pale cheeks, and hollow eyes tell how the Amen to their prayer does not fall on them as on us, while hands are folded in quiet rest, but is won by hard and constant wrestling with a Providence, which seems unwilling to reveal to them its name of Love. And yet, when the weekly morning of rest breaks on the six days' night of toil, they grudge themselves one hour of self-indulgence. In the school on Sunday mornings theirs are not the classes which gather disappointed round an empty chair. In sick rooms, on Sunday afternoons, their steps are not listened for in vain; in the Sunday evening Ragged schools, the deser-

ters are seldom from their ranks. Surely, He who knew what it was in much "weariness and painfulness" to go about His Father's business, must follow these workers with a smile of peculiar sympathy, and will bless their labours with a tenfold reward. The last shall indeed be first, when the day for awarding heaven's honours comes.

In contrast with this picture, drawn from the life, let me place another, of a group of educated women in a congregation, who have not as yet done any work in the Church, which has called into exercise their peculiar gifts and aptitudes, any work which might not have been done equally well, if not better, by persons without a tithe of their educational or social advantages. In the Sunday school they have taken classes, probably the senior classes, but they have never thrown themselves into hearty personal intercourse with the girls—their dignity withheld them; they have seldom, except in cases of illness, visited their scholars in their homes; they

do not know how to talk to people in that rank of life except on business, or as servants. There are lectures or classes provided for the school on winter evenings; they do not attend them; concerts or evening engagements at home interfere. There are probably many young and uneducated teachers in the school; they scarcely recognise them in the street, or know them by name; and the thought that they might help these inferior teachers by holding a preparation class for them, or showing a kind interest in their work, never crosses their mind. It is enough, more than enough, if they are in their places once or twice on the Sunday; but if we ask in what way is the school, as a whole, benefited by their superior position, their education, their graceful attainments, the answer is, in nothing, except, perhaps, a faint odour of greater respectability.

My sisters, will God give so much and ask so little? Will you excuse yourselves to Him on

the grounds on which you have excused yourselves to others from doing more? I think not. Of this, at least, I am fully sure, that in such work, as there is little heart, so there will be little delight or blessing.

Your presence in that school ought to be felt as a refining, softening, stimulating influence, from the highest to the lowest form. There should be no honest, humble, hard-working teacher who should not know the kind touch of your hand, the gentle helpfulness of your voice, over whose timid or tired heart your shadow should not fall like a light, whom you should not love as a sister, and serve as a weaker sister. Every class in that school, and in the day school, should know that you can teach, because you are a lady, with patience, kindness, freshness, more inexhaustible than any other teacher. Your name should be the first they would call upon in trouble, the first they would appeal to in any real or fancied wrong. And

would your dignity be lowered if you were thus loving and beloved by the humble around you, beloved as no mere condescension, as nothing but true sisterliness will ever make you? Venture on the trial, since He who is higher than the highest once stooped at least as low, and now that He is exalted far above all heavens, will not forget the honour of those who follow in His humble footsteps. But you have also a lower and more tangible guarantee for your dignity. As none are more sensitively touched by pride, so none are more truly appreciative of real superiority, than poor people and children. They are apt to regard wealth alone as an accident of fortune, which might have been theirs as easily as yours; but they do not so regard superior attainments, and they do honestly respect one who, from a height of knowledge, exaggerated through the mists of their ignorance, reaches down to them a sister's hand, and seeks to raise them and their children.

In the next chapter I shall try to show by one or two illustrations, the manner in which the specialities of a high culture may be brought directly to bear upon Sunday-school and other benevolent work. For the present, I pass on to notice other more distinctly feminine agencies at work in the Churches. It could not be interesting or desirable to give a detailed account of all these, but I may mention one or two, the character and efficiency of which would be greatly raised by the hearty co-operation of educated ladies.

Almost as universal as Sunday schools are Dorcas societies. Unhappily, the name of this mother of one form of modern charity has become as nearly a term of reproach as of honour. It is a very current saying—scarcely, I am afraid, to be called a calumny—that the charity of the modern Tabithas is strictly confined to their fingers, while at their social meetings for work, their tongues weave webs of scandal, full of

malice and all uncharitableness. Accusations so commonly believed are seldom without foundation, and I am not prepared in this case to plead as counsel for the accused. I do wish, however, to transfer a great portion of the blame to a quarter where, I think, it is more justly due.

Do the educated women, the ladies of the Church, as a general rule, attend these congregational working meetings? In many places they do, and when this is the case, I am not afraid to say that out of respect to their presence, if from no higher motive, the tongue of scandal is silent. If the meetings are held from house to house, the influences of homes of refinement, taste, and Christian courtesy, cannot but be elevating to the humbler members. It is in the power, too, of these ladies to transform the working meetings from dull, gossiping "bees," into hours of real enjoyment. The needle moves more quickly to the sound of reading, or the rhythm of song. Educated women are often

musical, they should always be good readers ; and in these days of the full flood of literature, a month can scarcely pass without bringing under their notice some magazine article or book, to which their less cultivated neighbours would listen with real interest. I have known such working meetings to be looked forward to eagerly by some who nurtured tastes refined in humble homes, for the musical or intellectual treat they were sure to bring.

But in too many instances, the ladies stay away from the Congregational working meetings, because they are gossipy and vulgar ; and the meetings continue gossipy and vulgar, because the ladies stay away. On whom shall the blame be fairly laid ? On the humble workers who do what they can ? or on the ladies, who, because they are fit for so much better things, do in this department, at least, nothing at all ? "She hath done what she could," is the Master's unalterable measure of

praise or blame ; and we must take care lest we condemn those who come far nearer to this standard than ourselves.

As to the want of sympathy with workers whose hands may be assailed with many a stain of vulgarity, would we could learn, with reference to all modes of work, as well as of worship, the lesson so intensely wise, so intensely Christian, taught by our great poet, in his "Christmas Eve :"—

"It were to be wished the flaws were fewer
In the earthen vessel, holding treasure
Which lies as safe in a golden ewer ;
But the main thing is, does it hold good measure?
Heaven soon sets right all other matters !"

It is scarcely needful to go into the object of the Dorcas Meetings, Clothing Societies, etc. Their purposes must be very familiar to all, and it need only be said their plans are good, just in proportion as they cultivate, hand in hand with the charity of the givers, the providence of the receivers.

Beside the various societies at work for the benefit of the members and congregation, there are few Churches which do not hold out helping and friendly hands to their own neighbourhoods. The number and character of these agencies is generally in exact proportion to the amount of central vitality, and may be taken as a fair gauge of the healthiness of the particular Christian community.

From almost all, go forth messengers into the streets and lanes of the city, and along the highways and hedges of the country—tract distributors, visitors of the sick, provident collectors, and so on; and this work, as requiring leisure, devolves almost entirely upon Christian women. In Churches of the Establishment, the boundaries of the parish mark out the allotted sphere of labour. Congregational Churches, not under any such restrictions, if wisely guided, generally concentrate their efforts on the most neglected district within

their reach. It is not difficult, even in this evangelised land, to find either in the country or in large cities, districts which are a perfectly free and open field for direct Christian effort. In the country, this is chiefly the case, where a number of small villages lie scattered about. The population is not large enough to sustain a regular church or chapel in each, and the one central place of worship intended for all, is just so far from each, that only those who really value religious service will attend. In such a case religious teaching, or, at least, the stimulus to seek it, must be carried from house to house ; and it can be best so carried by the ladies of the neighbourhood, who seldom find such an errand ungraciously or ungratefully received. In most large towns there is only too little danger, if the district be carefully chosen, of crossing the path of other labourers, unless it be that of the city missionary, who always hails the visiting ladies as his best

allies. These, in their turn, will generally find in him a valuable counsellor as to the distribution of their charity.

There are many objections frequently urged against house-to-house visiting. It is intrusive and annoying to the poor; it tends to pauperise them, by tempting them to solicit relief, when they would not think of begging in a more direct way; it encourages much craftiness and deception; it spreads infection. All possible, but scarcely inevitable, nor, I think, sufficient to turn the scale against the system, when its proved usefulness and possible results for good are as fairly considered. The recognised dangers, however, justify the demand for the best possible workers in this department—one certainly requiring much wisdom, and some wisdom which can be bought only by experience.

Where relief is to be distributed, or direct religious conversation attempted, the work

is not, I think, wisely entrusted to novices in Christian effort, or to young ladies fresh from school. The harm done by successful counterfeiting on the one side, and indiscriminate charity on the other, is incalculably great to the whole neighbourhood. The reaction of feeling, too, which the subsequent discovery of imposition brings to the zealous young worker is intensely painful. There may be, of course, in some young Christians, a singular aptitude for such work, which cannot be overlooked, and ought not to be repressed; but ordinarily, I think the happiest and safest channel for the outflowing of the first ardent and generous Christian sympathies, is the visitation of Christ's sick ones. By their side the young disciple learns to believe in Christianity, not to be suspicious of its semblance; to feel its power, not to question its reality. There her own glowing thoughts meet with a quick response, and she first learns not to be afraid of her

own voice in prayer, as she catches the whispered echo, and the yearning Amen from failing lips. It is a good school in which to graduate for future and wider Christian work, the very best, it seems to me; for the impression of the reality and refuge of faith thus made upon the heart, is too deep to be effaced in after days by contact with cant and hypocrisy, and the cold, sweeping finger of infidelity.

Miscellaneous visiting requires a large amount of discretion, a tolerably quick perception, much tact, much patient zeal, and as a last indispensable, that delicacy of feeling which will never impose upon the poor a sense of their inferiority, and of their benefactor's condescension. There is but one perfect model for this work, and it is found in the life of Him who lived amongst the poor, and "was not ashamed to call them brethren."

I shall hope to say something towards the

close of this volume, of those charitable sisterhoods, the offspring, by parentage, of the Roman Catholic, by adoption of modern Protestant Established Churches, which are formed on the principle that only in the abnegation of home relationships and social distinctions, can there be a full following of the example of Christ in His intercourse with the poor. But, apart from the broad questions thus opened for consideration, there is a minor practical question to which an answer may be given here. It is often asked, "Are not women of the same class the best ministrants to each other? Is not the Bible woman a better, more helpful, more discreet visitor of the poor in their homes than a lady can be?" There are, of course, services which such a woman can render to another, for which a lady would be altogether inapt and unfit. And supposing the Bible woman to be as full of discretion as of motherly kindness and activity, her visits may be a boon to the dwellings of the thriftless

poor as great as were Betsy Coombes' to the black hole of "Old David," so well known to us all in "A Trap to catch a Sunbeam." But this blending of kindness, discretion, and power of adaptation is, as I believe, one of the happy moral results of a good education in a higher sphere, and is most rarely to be met with among women of the lower classes. The great practical difficulty, then, in the working of the system of Bible women, is to find the right persons, and, when found, to fit them into a place where no local prejudices shall tell against their influence. The poor generally are also, I think, less ready to rely upon these semi-official workers, and to receive and respect their suggestions, than they are to accept the same advice from those whose counsel is backed by their social and mental superiority. Even where the work of the Bible woman is most successful, she will be as ready as the city missionary to confess that it is no substitute for the visits of ladies; that she needs the

support of their sanction and co-operation, and that they can bring to bear upon the poor, influences as distinct from hers as is the manner of the assistance rendered by both.

The poor have strong prejudices; they are apt to grow bitter under the chafing sense of their social disadvantages, and to call all these wrongs. There is nothing which so effectually and yet unconsciously softens and sweetens the tone of their mind, as direct and frequent contact with that which is highest, purest, and best in the upper circles. This ministering to minds diseased with envy and over-carefulness, is perhaps the best work that educated ladies can do in the homes of the poor. Shall I seem to be always quoting the Gospel according to Browning, if I again recall a few of his suggestive lines bearing on this subject?

“Common life, its wants

And ways, would I set forth in beauteous hues;
The lowest kind should not possess a hope,
A fear, but I'd be by him, saying better
Than he his own heart's language.”

And again, contrasting this lowly work with the grandest achievements of the poetic spirit, of which he had been speaking, he says :—

“Nor this
Should need a meaner spirit than the first ;
Nay, 'twould be the selfsame spirit, clothed
In humbler guise, but still the selfsame spirit,
As one spring wind unbinds the mountains' snows,
And comforts violets in their hermitage.”

It is not needful to extend this chapter by further detailed accounts of the associated efforts of women in the Churches. It is clear even from the very imperfect sketch here drawn, that a large amount of work is done, more or less faithfully, wisely, and well by them in their corporate capacity. But is this work of such heavenly mode and measure, that we may venture to congratulate ourselves and one another, and calmly to await the plaudit of our Master? No conclusion could be farther from that which I wish to strengthen. In a measure, undoubtedly, all this is well ;

but by what measure do we try ourselves and our work? The last fifty years have revolutionised almost every branch of labour—domestic, social, educational, economical. May the religious life alone be safely stereotyped in thought and action from generation to generation—the art and science of a world, perfect beyond the reach of change? If not so, has the standard of the Christian usefulness, attainment, and effort, kept pace in its advance with the progress of knowledge, civilization, and the facilities for a higher life of every kind around us?

I think not; and I want to impress upon my educated sisters, to whom the general progress has been most bounteous in its gifts, how far wider, stronger, and deeper than it is, might be the mark made by their personal, individual influence upon the life of the Churches, if they exercised it to the full.

In my next chapter I shall try to illustrate how every department of philanthropic labour may be beautified and enriched by the concentrated efforts of a gifted life.



CHAPTER IV.

On the Harmony and full Development of the Individual Life.



FROM the review we have been taking of the character of the work and condition of the workers in the Sunday schools, and various beneficent societies in the Churches, the conviction seems to me unavoidable, that the ranks most scantily and inadequately filled are those of the upper classes. For social reasons easily apprehended, a somewhat different conclusion might be reached by a survey of similar agencies in the Establishment ; but

in Congregational Churches, I am afraid the rule may be proved by exceptions, but not disproved, that education, wealth, position, refinement, are generally not so much added to, but so much subtracted from, the working efficiency of the female members. I mean simply this, that those who possess these things, instead of feeling themselves under tenfold obligations to the Master's service, as holding in trust a tenfold portion of His gifts, consider themselves justified in leaving the every-day practical working of the Church to meaner hands and heads. The feeling is, no doubt, to a great extent, an unconscious one, and they would not say to themselves or others that which I have just said ; but they do actually, in virtue of all by which they are distinguished above others, hold themselves excused from a thousand offices of love and service, to which they consider their humbler sisters lawfully and in honour bound. It is therefore, I fear, a fact that the active, practical

usefulness of Christian women in Nonconformist Churches is too often in inverse proportion to their mental and social gifts. And yet we have not on record the reversal of that law of Christ and of common sense, that "to whomsoever much is given, of them shall much be required ; and to whom men have committed much, of them they will ask the more." There are, let me repeat, with all emphasis, happy exceptions not a few, women no less devout towards God than honourable among men, whose praise is in all the Churches ; but this does not change the truth that the general level of usefulness among educated women in Congregational Churches is low ; and I believe this to arise partly from a false standard and false conception of the possibilities of Christian work.

We do wrong, I am persuaded, to ourselves and others by drawing, as so commonly we do, a broad, unswerving line between our own home and social life, with its resources, refinements,

and pleasures, and that other portion of our life, which may be conscientiously given to works of practical religion and charity. The two co-exist—they never combine; they flow on as separate currents of our habits and history in parallel channels, to which convergence is impossible. Now, so long as this is so, all the time, interest, and strength expended on the development of one-half of our life, is subtracted from the other. We cannot be giving our powers at once to two objects, which have nothing in common; and it follows that we might be heartier, more useful, and active workers if we had fewer intellectual pursuits and resources, and, *vice versa*, that we might, by neglecting practical work altogether, become grander, more cultivated women. But if the two phases be not opposites, but correlatives in our life; if, between the two objects, there is a correspondence and mutual relation; if self-development gives an ever-growing power

for practical work, and this in turn gives to self-development soundness and fulness of tone, by calling into play other faculties than the merely intellectual ; then there is a harmony in all the variety of our life, and a unity of purpose and tendency, worthy of ourselves and of the God who made us. It is the want of this unity, this centralization of force and motive, which makes the lives of so many women admirable in many respects, but feeble powers in the Church or in the world.

But is it possible to harmonise the full play of our own intellectual faculties, with the every-day claims of Christian work? It is no theoretic answer that it is ; and I am perfectly sure there is no work so well done, as that into which a cultivated woman throws not only a certain reserved portion of her mind, and soul, and strength, set apart for the service of God and her fellows, but the whole strength that is in her, guiding herself

in the choice of her work by the speciality of her gifts. Thus looking on the field to be cultivated by the cultivated, there is scarcely one, even of the so-called accomplishments, which may not be directly utilised in the expression of true charity.

Let me give a few illustrations and suggestions of such utilisation.

Is music our forte? then let us teach the children in our day and Sunday schools to understand and to appreciate not merely school songs, but such strains as Mendelssohn's and Handel's, till through their softened voices and refined taste, the duller ears of the parents learn to love the "linked sweetness long drawn out." This is perfectly possible; it is not even hard of accomplishment, if only the teacher be herself a true musician. One great desideratum in this branch of the education of the lower classes is, to keep always before them a standard of high and, to them, unattainable

excellence. This necessity has been practically recognised in the last few years, and the most graceful and accomplished ladies of the land have lent their services, to charm the dull ears of the "untutored hind," in those amateur concerts which are now almost as settled an institution as are the long winter evenings themselves. There were plenty of the old school of philanthropists, ready at first to frown on such audacious novelties; but the success of these literally popular concerts has been so great, and the modesty and dignity of the ladies has proved so far beyond the reach of harm, that the croakers are now fewer than the singers.

There are, however, refined and cultivated ladies, who have no music in their ear, but form and colour make music to their eye. Let these then, using their special gift, train the eyes of the children to that quick perception of natural and artistic beauty, which

is, to so great an extent, a matter of education. There are few country neighbourhoods in which there are not some natural objects or historic monuments, which would be new creations to the children, if the manner of their formation or the story which rebuilds and peoples the ruin, were simply told them by an intelligent teacher. The children in our National and British schools learn many an object lesson about some savage beast, which will never have any real existence for them. Would not the natural history lesson take more root downwards, and bear more fruit upwards, if a lady visitor to the school taught them, what the governess, probably, cannot,—the names and peculiarities of the trees which grow round their own cottage doors; of the birds which build their nests in those trees; of the food and habits of those birds; of the ferns and wild flowers, the mosses and grasses, they may look for every day, on

their way to and from school. In towns there may always be found occasional opportunities, to let the children see collections of various works of art, models, statues, pictures, museums. No one who has tried so simple an experiment as that of taking a small band of scholars over the Houses of Parliament, will ever question whether the class now usually found in our day and Sunday schools have the power of appreciation, in a degree at least as high as children in a higher rank of life. Yet I imagine there are not many educated Sunday-school teachers or visitors of day schools in London, who have tried any such plan of bringing to bear on their scholars their own knowledge of history, architecture, and painting, and thus turning a dry lesson into a living picture in the memory.

But, it may be asked, what is the gain from this kind of extra teaching? Do we not make the children puffed up with a false idea of their own knowledge? On the contrary,

I think that we implant in their minds one seed at least of that true wisdom, which feels it knows nothing yet, as it ought to know ; we give them, at least, a shadowy idea of the great world of wonder and beauty outlying their little world. Is there not hope also of thus cultivating in them habits of observation and perception ? and what mistress would not prefer a servant thus mentally awake, to one whose stolid indifference and stereotyped stupidity, makes the superintending eye a perpetual necessity ? Beyond these direct results, I think there are others indirect and measurable only at considerable intervals of time, such as the gradual raising of the tastes and recreations of the whole lower classes, by contact with the results and appliances of a superior station and education. I believe it is clearly established by criminal statistics that there is a distinct co-relation between ignorance and crime, education and

morality; and that this is especially marked in the case of women, to whom self-respect seems, next to religious principle, the greatest safeguard in life. I have throughout my argument supposed some such correspondence to exist between the moral and the intellectual, because, while I know the highly moral may perfectly well subsist without the highly intellectual, the presence of the latter without the former is, in the case of women, I believe, in actual fact, a rare anomaly.

As far as the Sunday-school teacher is concerned, the result of such intelligent intercourse with her scholars in the week is, as I have abundantly proved, to gain for her such an amount of respect and influence, as could scarcely be so fully and easily secured in any other way. We in no degree depreciate purely spiritual power when we thus call in to our aid, as religious teachers, any natural gifts and opportunities we may possess.

There is another path of usefulness peculiarly open to educated Christian women, to which I would direct attention with the more emphasis, because I believe it has been comparatively untrodden.

In a large proportion of Congregational Churches in the country, and in some Churches not Congregational, the income of the minister represents at a very low estimate the value of his services, and, in too many cases, terribly small means have to meet the wants of a terribly numerous family. The minister's children can scarcely take their place in the hearty, healthy ranks of the British or National school ; to pay for a good education for them in schools of another class is often a simple impossibility ; and the parents are too heavily weighted with pastoral and domestic cares, to undertake the regular teaching of their children, even supposing them to be otherwise fitted for the task. The boys may, perhaps, find

their way in time into clerkships, or behind counters, and may not be more conscious than other youths of their class, of the disadvantages of an empty head ; but the girls grow up too often feeble in body and mind, shy, awkward, uneducated, utterly unfit to encounter that struggle for a living, which to many will be the only dower of their womanhood. And yet, these white-faced children of the manse are in cases probably not a few exceptionally gifted. I can, at least, recall one instance, chosen at hazard, in which they developed a passionate love and true taste for music, as soon as ever the spring was touched by a sympathetic hand ; and toiled hard to acquire any knowledge brought within their reach, with the eagerness of long-famished minds. Could an educated lady, with time and ability at her command, find or desire a work more fitting and more fruitful, than the free giving to such children as these of the intellectual abundance she has

so freely received? "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

But not all educated women, who have time at their disposal, can work in schools; not all have an aptitude for associating with children, or that natural love for the young, which can alone secure a happy influence over them. For these, however, no less than for those of whom we have been speaking, there is room enough, and to spare, in the great household of workers.

Many who would not be successful with a class of children might yet be able to give very interesting and valuable instructions to an adult class. Are there such classes in all the Churches? I do not mean simply senior Bible classes in connection with the school, such as we have already mentioned, but classes open to women of any age or condition, who feel how a word of sympathy and encouragement from one of stronger faith would help them to

bear their daily burden, and how words of simple Bible exposition, spoken not from the awful distance of the pulpit, but face to face, and heart to heart, by a sister to sisters, would make many a rough place plain, and many a crooked thing straight in their religious experience. The advantage of such classes is, I believe, simply incalculable, and they are peculiarly woman's work ; but these advantages are generally only fully realised when, at the head of the class, is one to whom all the members look up as not only spiritually, but mentally and socially their superior.

There are yet other women who, from natural timidity and self-depreciation (that bar, as Sir James Stephens says, to much usefulness) shrink from any such conspicuous effort as this. I would most fully recognise the diversity of gifts, and would be very far from saying that such services as those of which I have been speaking, are required even of all who have themselves

enjoyed intellectual advantages. There are innumerable other forms of service, if more obscure by no means insignificant, in which the refinements of culture are no less valuable auxiliaries, and which give unlimited scope for individuality of action.

Hospitals, workhouse infirmaries, refuges, reformatories, gaols,—these are all dark prison chambers of humanity, into which the presence of a high-souled Christian lady brings a light, the direct reflection of that which comes down from heaven upon the evil and the good. Many noble ladies have in the last few years distinguished themselves in this sphere of benevolence, and upon their heads there rests a lustre brighter and more lasting than a coronet. Lesser luminaries have followed in their track, but this work requires no less, perhaps even more than any other, self-reliance, native energy and tact—special endowments, which too many will be ready to suppose they do not possess.

Let me mention only one more field of labour, one so noiseless that the most retiring lady cannot shrink from it, and yet peculiarly susceptible to the influences of gentle culture. The number of the blind is, I believe, constantly increasing under the high nervous pressure of the times in which we live. It is, at any rate, already so large that there is scarcely a street of any length in a great city, in which one or more persons may not be found sitting in darkness. It is proverbial that the blind are cheerful, and in my acquaintance with them, I have certainly found them so. But they have often told me that if our footsteps could elude their quick hearing, and we could enter the room unobserved, and watch them in their lonely hours, we should think rather differently. The very sound of a familiar voice, the feeling of a friendly presence brightens them in an instant; but when alone, many of them suffer much from nervous depression.

Their case has been widely taken up by the

philanthropy of the age, and a very sharp and prolonged discussion is being now carried on as to the easiest and most effective system of embossed printing for their use. This raised printing gives them, of course, a resource in many solitary hours, and is to many a great boon ; but at the best it is a kind of crutch, and a perpetual reminder of the loss it mitigates. I would by no means depreciate these books for the blind, but the mental service they can render is in the nature of things very limited, and it is in the power of the kind and educated visitor to give much greater nervous relief for the time, and an abiding mental stimulus. She can, by the mere magic of words, break down for the moment the sense of isolation, from which the blind often suffer, and lead them out into the bright region of sympathetic light. As a class, I have found the blind highly intelligent, keenly sensitive to impressions of pleasure and of pain, with sympathies strung to an almost unnatural degree of

tension with outward histories and facts. True kindness on the part of visitors to the blind, will seek not so much to reconcile them to their deprivation as to make them forget it. I always found those I visited keenly interested in what I had been seeing, enjoying, or reading. I was in the habit of marking choice passages in the new books which interested me, to read to them, and rarely failed to find appreciative listeners. They were drawn at once out of the cold shadow of the actual, and drank in eagerly the light flowing upon their "inward eye" from the new world opened to them. There was something deeply touching in the forward straining of the listening face, and it was scarcely safe to read any very pathetic story, so intense was often the realisation even of the unreal.

The kind heart finds out many devices to beguile away unclaimed time, and I knew one lady, who not having silver and gold to bestow upon her poor friends, but having been herself

liberally educated, commenced a gratuitous French class for the blind. They met every week in the house of another lady, who lent a room for the purpose, and many of them proved not only willing, but apt scholars. One young blind man (who has since taken his degree in the University of London) became so proficient in the language, and so thoroughly mastered its science, that he is now partially maintaining himself by teaching French. Probably it was not of much practical use to most of the others, but many and many a day that would have been dark and dreary enough without it, was to my own knowledge, happily beguiled by the preparation of those French lessons.

I might suggest many other modes of separate or collective effort, but I have said enough to show how every educated woman may, if she will, leave the impress of her own individuality on the work of the Church, and on the lives of the poor among whom she lives.



CHAPTER V.

On Sisterhoods as contrasted with Individual Christian Effort.



THERE is one mode of feminine working very prominent in our day, to which we have only passingly alluded. I refer to the sisterhoods which, both by their garb and their good works, attract considerable attention in the busy thoroughfares of our great cities. The members of these sisterhoods are, I believe, in many cases, (though I cannot judge by any personal acquaintance,) ladies, not only by social right, but by the higher distinctions of education and mind.

liberally, c
French cla
week in t
room for t
not only
blind ma
Universit
the lan
science
himse
not o
but
bee
to
pr

principles only ; and if these can be overthrown by the incontrovertible logic of facts, I can only say, I would willingly have been armed with that logic to fight against my own misconceptions.

One great characteristic of the system of sisterhoods seems to be the abnegation of all individuality, the merging of the person in the garb and the office ; and so far, it is in direct opposition to the principle I have been trying to bring home to all earnest, and especially to all gifted workers. The system may be more or less perfect, more or less efficient, but, such as it is, all the members of the sisterhood are pledged to identify themselves with it, and to carry it out to the minutest detail. The act of joining such a society may be a spontaneous one, and the expression of a high-souled devotedness of the entire life ; but there is an infinite difference between making such a surrender to God, in whose hand are all the fibres of our complex nature, and making it to any human superior. After the first free act, the

spontaneity must be constantly crushed out of the life, by the rigidity of a system almost monastic; and where the spontaneous is repressed, the perfunctory—the germ of inevitable decay—will surely and rapidly be developed in its place.

I have been endeavouring to show, that for the completeness of our own character, and the thoroughness of our working, the religious and the ordinary home and social life should never be dissevered. Of the system of sisterhoods, this severance is an essential feature. I have been trying to show that practical Christian benevolence should be the natural offspring of every Christian life, bearing in its form the likeness of the individual soul from which it springs. These sisterhoods represent the labours of Christian charity as the works of a class, and at least suggest that they are better delegated by ordinary Christians to Christians extraordinary.

For all these reasons, and others which need not here be urged, while I would heartily recog-

nise the purity of purpose in most of the workers, and the actual value of their ministrations among the poor in many places, I deprecate, for the sake of the whole tone of our Christian society, the growth and spread of these sisterhoods. They represent, I think, retrogression to a time when religion seemed a thing of caste and class, of holy days and holy places, rather than progress towards that ultimatum of Christian perfection, in which the seal of consecration shall be set on every act and phase of the commonest life.

I must make, however, very distinctly, one exception. I would be far from saying a word depreciative of those nursing sisterhoods, at the head of which stands a name for ever noble, which, by the inimitable force of a high example, have introduced a new type and standard of feminine ministration into sick rooms and hospitals. For such offices as these, systematic training, uniformity of theory and practice, and a pledged adherence to rules, are indispensable ; nor

is the necessity less obvious for comparative isolation from home and society. These are in such cases the exigencies of a great vocation, not any merely self-imposed crosses ; they are the large surrenders of all selfish considerations, which large hearts can make for a noble cause ; and the large reward they meet at once from the gratitude of those whose sufferings they soften, as no others could, is but the herald of one infinitely greater.

I would not seem, therefore, for an instant to object to the formation of sisterhoods, where a great necessity like this demands and justifies them. What I do object to is the recognition of separate, official, and exclusive classes to do simply charitable work, such as the visitation of our poor in their houses, and the education of their children ;—work which should never lack volunteers from healthy and happy Christian homes.

The Bishop of Oxford, speaking of this and kindred subjects, says :—“ We all know that

work undertaken under the impulse of individual feeling is too commonly weak and most lax, and short in its duration." Let us, then, strengthen our flagging hands and fragile resolves by combination as Christian women and earnest workers ; but let us never in such combinations surrender the freedom of our individual conscience and will, nor consent to hold our responsibility from any but God.





CHAPTER VI.

L'Envoi.

— 308 —

THESE words were penned while the bleak wind of autumn was "hankering after pining leaves." They go forth to the world, as the first breath of the new year, laden with hope and promise, is stirring the leafless boughs of Old Christmas. May the augury be a happy one for book and readers!

"We are saved by hope." There is perpetual salvation in the new electric thrills that come to living souls as they enter on new years, new decades, new centuries. We set our foot on the old, not coldly, not contemptuously, but sted-

fastly, and with a purpose, that we may "rise on stepping-stones of our dead selves," to higher things. To those whose calling is so immeasurably high as ours,—the daughters of the Great King,—there can be no presumption in looking forward to an infinity of such progress.

To give some stimulus to earnest aspirations and endeavours after it is the purpose of this little book. Probably many who read its suggestions will feel that as they read, they are but retracing the very steps they have been actually taking for years. I make them no apology; I know that every foot of ground thus trodden is musical with happy memories.

But some may read who are conscious of special powers received and enjoyed, which have not yet been put out in the service of the Master, to bear just and lawful interest. To these I would once more say that in such spending there is tenfold gain, and that such giving is "twice blessed."

27, PATERNOSTER ROW, *January, 1869.*

Works Published by
HODDER & STOUGHTON.

THE MYSTERY OF SUFFERING, and other Discourses. By E. DE PRESSENSÉ, D.D. Translated by ANNIE HARWOOD. Crown 8vo, 3s. 6d., cloth.

" . . . The tone of the discourses is so tenderly beautiful that a reader who did not believe one word of the Christian mysteries might be affected by it."—*London Review*.

"Sermons, brimming up and running over with truth and beauty."—*Weekly Review*.

"These are very remarkable discourses. They are distinguished by all the nice analysis of thought and glow of feeling so characteristic of Dr. Pressensé's ministry and writings."—*Evangelical Magazine*.

By the same Author.

1. **JESUS CHRIST**: His Times, Life, and Work. Translated by ANNIE HARWOOD. New and cheaper Edition. Large crown 8vo, 9s., cloth.

"One of the most valuable additions to Christian literature which the present generation has seen."—*Contemporary Review*.

2. **THE LAND OF THE GOSPEL**: Notes of a Journey in the East. Translated by ANNIE HARWOOD. Crown 8vo, 5s., cloth.

"Brilliant life-like sketches of persons, places, and events."—*British Quarterly Review*.

PERSONAL RECOLLECTIONS OF ENGLISH

Engineers, and of the Introduction of the Railway System into the United Kingdom. By a CIVIL ENGINEER, author of "The Trinity of Italy." 8vo, 12s., cloth.

THE TRIUMPH OF THE CROSS. By JEROME SAVONAROLA. Translated from the Latin, with Notes and a Biographical Sketch. By O'DELL TRAVERS HILL, F.R.G.S. Crown 8vo, 5s., cloth, extra red edges.

"We are glad that the judicious translation and publication of the rare and almost unknown work before us will bring his pure and lofty teachings before many to whom probably the extent of his Protestantism is almost unknown."—*Eclectic Review*.

SPRINGDALE ABBEY: Extracts from the Diaries and Letters of an English Preacher. Edited by JOSEPH PARKER, D.D. 8vo, 7s. 6d., cloth.

"An interesting and amusing volume."—*Pall Mall Gazette*.

"Full of new and enlivening thought."—*Churchman*.

"This is decidedly a clever book. The author has a clear eye, a fluent style, and a marked capacity for a kind of dramatic interpretation which is not very common. . . . The Fogdens, the Gladdons, the Annersons, the Washingtons, are unmistakably well delineated, and the dialogue is direct, trenchant, now and then even resonant in its forcefulness."—*Contemporary Review*.

"It is unquestionably able and interesting."—*Nonconformist*.

By the same Author.

ECCE DEUS: Essays on the Life and Doctrine of Jesus Christ. With Controversial Notes on "Ecce Homo." Third and cheaper Edition. Small 8vo, 6s., cloth.

ACROSTICS. By the HITCHIN ACROSTIC CLUB. Square 16mo, cloth elegant, 3s. 6d., red edges.

THE SONG OF CHRIST'S FLOCK in the Twenty-third Psalm. By Rev. JOHN STOUGHTON. Third Edition. Crown 8vo, 3s. 6d., cloth.

By the same Author.

ECCLESIASTICAL HISTORY, from the opening of the Long Parliament to the Death of Oliver Cromwell. In 2 vols. 28s., cloth.

"A markeoly fair, charitable, large-minded, and honestly written history."—*Guardian*.

REMARKABLE FACTS: Illustrative and Confirmatory of Different Portions of Holy Scripture. By the late Dr. LEIF-CHILD. Crown 8vo, 5s., cloth.

THE BEGGARS; or, The Founders of the Dutch Republic. A Tale. By J. B. DE LIEFDE. Crown 8vo, 7s. 6d., cloth.

"This is an interesting and animated story, the scene of which is laid in the Netherlands, at a time with which Mr. Motley's works have made us familiar. There is no lack of adventure in the book."—*Athenæum*.

"Mr. Liefde has woven into the doings of the Beggars an interesting story of love and adventure, well and sensibly written."—*Gentleman's Magazine*.

SERMONS FROM THE STUDIO. By MARIE SIBREE.

Crown 8vo, 7s. 6d., elegantly bound, gilt edges.

"Six art-sermons, each having for a text some great picture or statue, and consisting of a story connected therewith, mostly having an historical basis. Admirably conceived and exquisitely written."—*British Quarterly Review*.

THE FAMILY: Its Duties, Joys, and Sorrows. By COUNT

A. DE GASPARIN. Crown 8vo, 7s. 6d., cloth.

"So healthy and wise and beautiful a book has not come under our notice for years."—*Christian Work*.

HYMNS. By the late Dr. RAFFLES. Written for the New Years' Morning Prayer Meetings in Great George-street Chapel, Liverpool. With Photographs, red borders, and Initials. 4to, cloth extra, gilt edges, 12s. 6d.

KNOWLEDGE, THE FIT AND INTENDED

Furniture of the Mind. By THOMAS HUGHES, author of "The Human Will, its Functions and Freedom," &c. &c. Second Edition. Crown 8vo, 3s. 6d., cloth.

By the same Author.

THE CONDITION OF MEMBERSHIP IN THE

Christian Church. Viewed in connection with the Class-Meeting System of the Methodist Body. Crown, 8vo, 3s. 6d., cloth.

THE ELECTION OF GRACE. By the Rev. WILLIAM

TAYLOR, of California, author of "The Model Preacher," &c. &c. Crown 8vo, 3s., cloth.

By the same Author.

1. CHRISTIAN ADVENTURES in South AFRICA.

With Portrait and 15 Illustrations. Crown 8vo, 6s. 6d.

"One of the most entertaining books of modern travel."—*City Press*.

2. CALIFORNIA LIFE ILLUSTRATED. New

Edition, with 16 Illustrations. Crown 8vo, 4s., cloth.

CENTENARY CELEBRATION OF CHESHUNT

College, 25th June, 1868. Including Address by the Very Rev. HENRY ALFORD, D.D., Dean of Canterbury; Sermon by the Rev. THOMAS BINNEY; Introductory Essay by the Rev. HENRY ALLON; and Speeches at the Dinner. Crown 8vo, 2s. 6d., cloth.

PORTRAITS OF THE MIND; or a Series of interesting Questions for the Drawing-room, forming an Album of Thoughts. 4to, cloth elegant, gilt edges, 4s. 6d.

MEMORIALS OF THE CLAYTON FAMILY. With unpublished Letters of the Countess of Huntingdon, Lady Glenorchy, Rev. John Newton, &c. &c. By Rev. T. W. AVELING. With Portraits. 8vo, 12s., cloth extra.

THE FAMILY PEN. Memorials, Biographical and Literary, of the Taylor Family of Ongar. Edited by Rev. ISAAC TAYLOR, M.A., author of "Words and Places," &c. 2 vols., post 8vo, 15s., cloth.

"Two volumes of much interest."—*Leisure Hour*.

THE HISTORY OF THE TRANSMISSION OF Ancient Books to Modern Times. Together with the Process of Historical Proof. By ISAAC TAYLOR. New Edition. Post 8vo, 7s. 6d.

THE THIRD VOLUME OF THE PULPIT Analyst. Containing Papers by MM. LES PASTEURS BERSIER, and EDMOND DE PRESSENSÉ, D.D., of Paris; Professor ROBERT FLINT, St. Andrew's University, Professor J. H. GODWIN, Revs. J. BALDWIN BROWN, B.A., JOHN STOUGHTON, the late ROBERT VAUGHAN, D.D., &c. Crown 8vo, 7s. 6d., cloth. The First and Second Volumes. Crown, 8vo, 7s. 6d. each.

OUR PRINCIPLES; a Guide for those Holding or Seeking Fellowship in Congregational Churches. By Rev. G. B. JOHNSON. Third Edition, greatly enlarged. 1s., limp cloth.

THE PROTESTANT DISSENTER'S CATECHISM. Containing a brief History of the Nonconformists, and the Reason of the Dissent from the National Church. By Rev. S. PALMER. With Preface by the late Dr. PYE SMITH. Twenty-fourth Edition. Paper covers, 6d.

THE ORIGIN OF THE FOUR GOSPELS. By CONSTANTINE TISCHENDORF, Professor of Theology in the University of Leipzig. Translated under the author's sanction, from the Fourth German Edition, by WILLIAM L. GAGE. Fcap. 8vo, 3s. 6d., cloth.

"It deserves the careful perusal of all classes of readers."—*Athenæum*.

THE DAILY PRAYER-BOOK. For the Use of Families.
By the late ROBERT VAUGHAN, D.D. Square crown 8vo,
7s. 6d., cloth; or in morocco, 15s.

By the same Author.

ENGLISH NONCONFORMITY. Second Thousand.
8vo, 7s. 6d., cloth.

WORKS BY THE REV. CHARLES STANFORD.

"Mr. Stanford has an order of mind, and has acquired habits of study, eminently adapting him to be a teacher of wise and thoughtful men."—*Evangelical Magazine.*

1. **SYMBOLS OF CHRIST.** Crown 8vo, 7s., cloth.
2. **CENTRAL TRUTHS.** Cheap Edition. 3s. 6d., cloth.
3. **INSTRUMENTAL STRENGTH.** Thoughts for Students and Pastors. Crown 8vo, cloth limp, 1s.
4. **POWER IN WEAKNESS.** Memorials of the Rev. WILLIAM RHODES. Second Edition. Cloth limp, 2s.
5. **JOSEPH ALLEINE:** His Companions and Times. Cheap issue. Second Thousand. Crown 8vo, 4s. 6d.

PUBLIC WORSHIP: the best Method of Conducting it.
By Rev. J. S. PEARSALL. Third Edition, enlarged. Crown 8vo, 3s., cloth.

BIBLE-CLASS STUDIES ON SOME OF THE
Words of the Lord Jesus. By JESSIE COOMBS. Small crown 8vo, 3s. 6d., cloth.

By the same Author.

THOUGHTS FOR THE INNER LIFE. Crown 8vo,
5s. cloth.

DARK SAYINGS ON A HARP; and other Sermons on some of the Dark Questions of Human Life. Preached in Queen Square Chapel, Brighton. By Rev. E. PAXTON HOOD. Crown 8vo, 6s., cloth.

By the same Author.

LAMPS, PITCHERS, AND TRUMPETS. Lectures on the Vocation of the Preacher. Illustrated by Anecdotes—Biographical, Historical, and Elucidatory—of every Order of Pulpit Eloquence, from the great Preachers of all Ages. Second Thousand. Crown, 8vo, 10s. 6d., cloth.

"A book which we cordially recommend to all who take any interest in preaching. The book is a most valuable one—interesting as a romance, and quite unique in its kind."—*Dublin University Magazine.*

MICAH THE PRIEST MAKER. A Hand-Book on Ritualism. By T. BINNEY. Second Edition enlarged. Post 8vo, 5s., cloth.

By the same Author.

1. **MONEY.** A Popular Exposition in Rough Notes. With Remarks on Stewardship and Systematic Beneficence. Third Edition. Crown 8vo. 5s., cloth.
2. **THE PRACTICAL POWER OF FAITH.** Crown, 5s.

IDOLATRIES OLD AND NEW; Their Cause and Cure. By Rev. J. BALDWIN BROWN, B.A. Crown 8vo, 5s.

By the same Author.

1. **THE DIVINE LIFE IN MAN.** Second Edition. 7s. 6d.
2. **THE DOCTRINE OF THE DIVINE FATHERHOOD** in Relation to the Atonement. Cloth limp, 1s. 6d.

THE IMPROVEMENT OF TIME. An Essay, with other Literary Remains. By JOHN FOSTER, author of "Essays on Decision of Character," &c. Edited by J. E. RYLAND, M.A. Crown 8vo, 6s., cloth.

THE PROGRESS OF BEING. Six Lectures on the True Progress of Man. By DAVID THOMAS, D.D. Third Edition, enlarged. Fcap. 8vo, imitation cloth, 1s. 6d.

DISCOURSES DELIVERED ON SPECIAL OCCASIONS. By Rev. R. W. DALE, M.A. Crown 8vo, 6s., cloth.

"In Mr. Dale's 'Discourses on Special Occasions' we have some of the finest specimens of modern preaching."—*Contemporary Review*.

By the same Author.

THE JEWISH TEMPLE AND THE CHRISTIAN Church. A Series of Discourses on the Epistle to the Hebrews. Crown 8vo, 7s. 6d., cloth.

PIETAS PRIVATA: Prayers and Meditations. Chiefly from the Writings of HANNAH MORE. With an Introductory Essay on Prayer. New and cheaper Editions. 32mo, bevelled cloth, red edges, 1s.; roan, gilt edges, 1s. 6d.; calf, gilt edges, 3s.; morocco, gilt edges, 3s. 6d.

THE BOOK OF PRAISES: Being the Book of Psalms according to the Authorised Version, with Notes, Original and Selected. By W. H. ALEXANDER. Crown 8vo, 7s. 6d.

NOTES ON EPIDEMICS: for the use of the Public. By F. E. ANSTIE, M.D., F.R.C.P. Cheap issue. Fcap. 8vo, 1s. 6d.

REMOTER STARS IN THE CHURCH SKY: A Gallery of Uncelebrated Divines. By GEORGE GILFILLAN. Crown 8vo, 3s. 6d., cloth.

By the same Author.

NIGHT: A Poem. Crown 8vo, 7s. 6d., cloth.

THE FIRST WEEK OF TIME; or, Scripture in Harmony with Science. By Rev. CHARLES WILLIAMS. Crown 8vo, 5s., cloth.

OUR DISPENSATION. By Rev. JOSIAH MILLER, M.A. Crown 8vo, 2s. 6d., cloth.

THE RISE AND PROGRESS OF RELIGIOUS Life in England. By S. R. PATTISON, F.G.S. Post 8vo, 7s.

THE NEW SUNDAY SCHOOL HYMN-BOOK. Edited by EDWIN HODDER. A New and greatly enlarged Edition. In neat Wrapper, 2d., or in cloth, 4d.

A Companion to the above.

THE NEW SUNDAY SCHOOL TUNE-BOOK. Edited by JAMES SAMPSON, author of "Sacred Harmonies." 1s. 6d.; 2s., cloth; 2s. 6d., roan, gilt edges.

JESUS ONLY: A Book for the Anxious and Dying Bed. By Rev. J. O. JACKSON. 18mo, imitation cloth, 6d.

LITTLE BOOKS ON GREAT SUBJECTS. In neat Wrapper, 2d. each, or 12s. per 100, assorted.

1. **PERSONAL RELIGION:** A Letter to some Young Friends. By JANE TAYLOR.
2. **WHERE SHALL I BE ONE HUNDRED YEARS HENCE?** By Rev. J. METCALFE WHITE, B.A.
3. **SANDY FOUNDATIONS.** *By the same Author.*
4. **SHIPWRECKS.** *By the same Author.*
5. **SECRET PRAYER.** By Rev. CHARLES STANFORD.
6. **FRIENDSHIP WITH GOD.** *By the same Author.*

* * * A Specimen of each, post free, for 1s.

Gift Books for the Young.

GEOGRAPHICAL FUN: Humorous Outlines of Various Countries. Printed in Colours by Vincent Brooks, Day and Son. With Descriptive Verses. 4to, ornamental boards, 5s.; or in cloth elegant, 7s. 6d.

STORIES FROM GERMANY.—1. Gold Seekers and Bread Winners. 2. The Cobbler, the Clerk, and the Lawyer of Liebstein. Translated by ANNIE HARWOOD. Illustrations. Square 16mo, cloth elegant, 3s. 6d.

"Admirably translated."—*Times*.

"At once interesting in character and healthy in tone."—*Record*.

BUSY HANDS AND PATIENT HEARTS; or, The Blind Boy of Dresden and his Friends. By GUSTAV NIERITZ. Translated by ANNIE HARWOOD. Illustrations. New and cheaper Edition. Square 16mo, cloth elegant, 2s. 6d.

"A new edition of one of the most beautiful stories ever written for children"—*Nonconformist*.

"A real and genuine Christmas story."—*Times*.

OLD MERRY'S ANNUAL FOR 1869. Profusely Illustrated. Square 16mo, bevelled cloth elegant, gilt edges, 5s.

"A hit it has been, is, and deserves to be—with good stories, sound counsel, and pleasant pictures."—*Athenæum*.

"We cannot recommend a pleasanter gift-book."—*Leader*.

OLD MERRY'S QUEER DISCOURSES ON Queer Proverbs. Illustrations. Square 16mo, cloth elegant, 2s. 6d.

"Uniting the elements of merriment and wisdom in fit proportions."—*Times*.

"One of Old Merry's shrewd, genial, and entertaining works."—*English Independent*.

OLD MERRY'S FIRESIDE CHATS WITH THE Youngsters. New and cheaper Edition. Coloured Frontispiece. Square 16mo, cloth elegant, 2s. 6d.

"A first-rate book for boys, full of raciness and pith from one end to the other."—*Evangelical Magazine*.

WITH THE TIDE; or, a Life's Voyage. By SIDNEY DARYL. Illustrations. Square 16mo, cloth elegant, 3s. 6d.

"His style is lively, his stories abound in incident and pathos, and he has higher aims than mere story writers. This new tale will add to his reputation."—*Freeman*.

TOLD IN THE TWILIGHT. Short Stories for Long Evenings. By SIDNEY DARYL. Illustrations. Square 16mo, cloth elegant, 3s. 6d.

LOST IN PARIS; and other Tales. By EDWIN HODDER. Illustrations. Square 16mo, cloth elegant, 3s. 6d.

"Full of adventure and incident."—*Times*.

"Mr. Hodder is a clever and rising writer. What can be better than the first story? . . . Sound in moral, free in action, and not too big for its purpose. The 'other tales' are just as good as the first."—*Athenæum*.

By the same Author.

1. **TOSSED ON THE WAVES:** A Story of Young Life. New Edition. Square fcap. 8vo, cloth elegant, 3s. 6d.

"A fine, manly story—a book that would delight a boy's heart, and do him good."—*Christian Work*.

"'Tossed on the Waves' is distinctly a good book. Its ethics, which are invariably unobtrusive, are all of the purest kind. Many of his descriptions are exceedingly graphic and exciting. We can confidently recommend it to such of our readers who are on the look out for a good healthy story."—*Leader*.

2. **THE STORY OF JESUS IN VERSE.** Ten Full-page Illustrations. Square 16mo, cloth elegant, 3s. 6d.

3. **THE JUNIOR CLERK.** A Tale of City Life. With a Preface by W. EDWYN SHIPTON, Secretary of the "Young Men's Christian Association." Third Edition. Fcap. 8vo, 1s. 6d., neatly bound.

THE YOUNG MAN SETTING OUT IN LIFE.

By Rev. W. GUEST, F.G.S. Cheap Edition. Fcap. 8vo, 1s. 6d., neatly bound.

"Deserves the highest commendation—faithful, simple, earnest, graphic, and piquant throughout"—*Christian Advocate*.

WASHED ASHORE; or, the Tower of Stormount Bay. By W. H. G. KINGSTON. New Edition. Illustrations. Square 16mo, cloth elegant, 2s. 6d.

"A glorious sea-side story for young folks, naturally and artistically told."—*British Quarterly Review*.

DR. LIVINGSTONE: The Weaver Boy who became a Missionary: being the Story of Dr. Livingstone's Life and Labours. By H. G. ADAMS, author of "Our Feathered Families," &c. Portrait and Illustrations. Fcap. 8vo, cloth elegant, 5s.

THE CHILD'S COMMENTATOR ON THE HOLY Scriptures. By INGRAM COBBIN, M.A. With 12 Coloured Illustrations. Cloth elegant, 7s. 6d., gilt edges.

OLIVER WYNDHAM: A Tale of the Great Plague. By the author of "Naomi; or, the Last Days of Jerusalem," &c. Frontispiece. Fcap. 8vo, cloth elegant, 5s.

By the same Author.

BENAIAH: A Tale of the Captivity. Illustrations. Square, 16mo, cloth elegant, 3s. 6d.

SILVER LAKE; or, Lost in the Snow. By R. M. BALLANTYNE. Illustrations. Square 16mo, cloth elegant, 3s. 6d.

THE CONTRIBUTIONS OF Q. Q. By JANE TAYLOR. Thirteenth Edition. Fcap. 8vo, watered cloth, 2s. 6d.

THE BUTTERFLY'S GOSPEL; and other Stories. By FREDRIKA BREMER. Translated by MARGARET HOWITT. Illustrations. Square 16mo, cloth elegant, 2s. 6d.

THE CABINET OF THE EARTH UNLOCKED. By E. S. JACKSON, M.A., F.G.S. Square 16mo, cloth, 2s. Many Illustrations.

HYMNS FOR INFANT MINDS. By ANN and JANE TAYLOR. Frontispiece. New and Improved Edition (the 47th). 18mo, cloth elegant, 1s. 6d.

CHILDHOOD IN INDIA: A Narrative for the Young. Founded on Facts. By the WIFE OF AN INDIAN OFFICER. Illustrations. 18mo, cloth extra, 1s. 6d.

First Steps to French, German, and Italian.

LE PETIT GRAMMAIRIEN ; or, The Young Beginner's First Step to French Reading. A Sequel to "Le Petit Précepteur." By T. PAGLIARDINI, Head French Master of St. Paul's School, London. 3s., cloth.

LE PETIT PRECEPTEUR ; or, First Steps to French Conversation. By F. GRANDINEAU, formerly French Master to Her Majesty Queen Victoria, Author of "Conversations Familières," &c. 50 Woodcuts. Thirty-fifth Edition. 3s., cloth.

DER KLEINE LEHRER ; or, First Steps to German Conversation. On the plan of "Le Petit Précepteur." 3s., cloth.

IL PICCOLO PRECETTORE ; or, First Steps to Italian Conversation. Being a Translation from "Le Petit Précepteur." By F. GRANDINEAU. With Additional Exercises. 3s., cloth.



Shilling School Books for Beginners.

FIRST LESSONS IN GEOGRAPHY, in Question and Answer. New Edition, completing an issue of 261,000 copies.

FIRST LESSONS IN ASTRONOMY, in Question and Answer. On the Plan of "First Lessons in Geography." New Edition, being the Seventh. Revised and Corrected to Present Date.

FIRST LESSONS IN THE HISTORY OF ENGLAND, in Question and Answer. On the Plan of "First Lessons in Geography." Sixteenth Edition.

FIRST LESSONS ON THE EVIDENCES OF Christianity. By B. B. WOODWARD, B.A., F.S.A., Librarian to the Queen. Second Edition.

FIRST LESSONS ON THE ENGLISH REFORMATION. By the same Author. Second Edition.

Old Merry's Magazine for Young People.

MERRY AND WISE.

PRICE 3d. MONTHLY, ILLUSTRATED. 56 PAGES, TONED PAPER.

The following are the Arrangements for 1869:—

Mr. W. H. G. KINGSTON, who wrote "Washed Ashore" a year or two ago, will contribute the leading tale, which is to be called "Adrift in a Boat," a story full of captivating adventures.

Mrs. PAYNE, the author of "Business and Pleasure," "Village Science," &c., will contribute a series of papers on "Pits and Furnaces, or, Life in the Black Country."

OLD MERRY proposes to tell a story every month.

N. R. will furnish us with a short article each month, under the heading of "Captain Cuttle's Note Book."

Papers from EDWIN HODDER, SIDNEY DARYL, E. J. S. CLIFFORD, Lieutenant LOW, CYNTHA, M. J. C., R. HOPE MONCRIEFFE, ANNIE HARWOOD, and other well-known writers, will occasionally appear, and several new friends will be introduced from time to time.

One important feature in the arrangements will be

"OUR PUZZLE DEPARTMENT,"

upon which no pains will be spared. Prizes will be offered every month for the best answers, and, instead of being confined to books, —Cricket Bats, Balls, Popular Games, Writing Cases, Water Colours, Photographic Albums, Working Models, Knives, &c., will be offered to successful competitors, to be chosen by themselves.

The publishers have determined that the

ILLUSTRATIONS FOR THE FORTHCOMING YEAR shall be decidedly superior to those which have hitherto appeared.

Cases for binding the Year's Numbers, price 1s. 4d., richly gilt cloth.

The volumes of "Merry and Wise" form a series of handsome Gift-books, under the title of "Old Merry's Annual," and may be had from the commencement, elegantly bound. Price 5s. each.

